The Christian Community

JOURNAL OF COMMUNITY RELIGION

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I AM MUSIC

SERVANT and master am I; servant of those dead, and master of those living. Through me spirits immortal speak the message that makes the world weep, and laugh, and wonder, and worship.

I TELL the story of love, the story of hate, the story that saves and the story that damns. I am the incense upon which prayers float to Heaven. I am the smoke which palls over the field of battle where men lie dying with me on their lips.

I AM close to the marriage altar, and when graves open I stand nearby. I call the wanderer home, I rescue the soul from the depths, I open the lips of lovers, and through me the dead whisper to the living.

ONE I serve as I serve all and the king I make my slave as easily as I subject his slave. I speak through the birds of the air, the insects of the field, the crash of waters on rock-ribbed shores, the sighing of wind in the trees, and I am even heard by the soul that knows me in the clatter of wheels on the city streets.

I KNOW no brother, yet all men are my brothers; I am the father of the best that is in them, and they are the fathers of the best that is in me; I am of them, and they are of me. For I am the instrument of God.

I AM MUSIC

JUNE 21, 1935

The Community Church Workers of the United States of America, (Inc.)

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CHICAGO, ILLINOIS

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OBJECTS

To foster Christian unity.
To help communities unite local churches.
To plan community programs.
To hold conferences.
To foster and promote fellowship for community religion.
To help reduce competition and overlapping of effort.
To place cooperation above competition.

Members in Every State
Service Bureau for Churches and Ministers
Uniting Churches
Promoting Community Programs
Publicity on Church Unity

The Passing Show

ONE who travels about among the churches is frequently asked whether organized Christianity in this country is moving forward or backward. Any expression of optimism as to the future is met with incredulity in many quarters. Some churches are undoubtedly losing ground; more are in the habit of thinking of themselves pessimistically. This spring I visited a church in Vermont which was very much afraid that it might yield to the spirit of optimism. On Saturday evening the church officers made out that children were extinct, that the young people had all gone to the city—or the dogs—and that the congregation rarely exceeded thirty-five souls. But Sunday morning revealed a good Sunday School and a congregation of seventy-odd people, of whom an undue proportion were high school young people. For a community of its size this was a creditable showing. Of course Vermont does not believe in exaggeration.

BUT a number of more positive grounds for hopefulness can be offered.

The first of these are the younger ministers who have grown up during the post-war years. They look at life with rather more discerning eyes than did many of their predecessors. Few of their number vote the Republican ticket. There is less of the gospel of sweetness and light in their sermons and more of a sense of the inevitableness of the cross than was the case with the budding preachers of twenty years ago. Theirs is a religion of reality. But they are much concerned about worship and there is no doubt as to their loyalty to the teachings of Jesus. They regard the ministry less as the opportunity for a career and more as a chance to serve humanity than did the men who emerged from the seminaries following the war. Their wives and babies offer further reason for encouragement. A host of wholesome young families are growing up in the parsonages of the land.

THE older men who are taking smaller churches are another cause for cheer. Not for many years has such able leadership been available in our towns and villages. Some of these men are returned missionaries; others are city pastors who for one reason or another have turned their back upon the confusion of the metropolitan centers for the simplicity of the smaller places. Most of them are having a surprisingly good time. One man who went from a prominent suburban church to an isolated town confessed that the congregation in the latter place was really more intelligent than in the former. Unexpected possibilities are being discovered in the smaller churches.

THE loyalty with which people stand by when churches are caught in difficult situations is also encouraging. A year ago I was sent to present missions to a western church which had defaulted on a mortgage of $100,000, and which owed its paster $1500. This looked like a case of trying to peddle coal on the Equator, but it proved an enjoyable occasion. Nothing seems to make a church feel more good natured than real financial difficulties. More recently I attended a church supper in Washington where everybody who came knew that they would be asked both to give money and to go to work. A goodly number appeared, nobody walked out after the supper, and they felt so happy about raising the money to pay an ancient bill for a furnace that we were sorry that we had not asked them for more! And this was a new church which was supposed to have a light hold on the loyalty of its people.

MOST encouraging of all is an increasing sense of missions. It is not a building but a burning purpose which makes a church. In the past altogether too many congregations have been "all dressed up with no place to go." To keep healthy a church needs to be excited about something. Just at present the matter of war is very much upon the conscience of our people. The Pacific maneuvers may have been a menace to Japan, but they have certainly been a stimulant to our churches. It is distinctly encouraging to visit a woman's missionary society in a little hill town in Vermont and find it all "het up" over international affairs. Our people are also concerned about race relations and the current economic problems. Their religion is being focused on current problems as never before. Even the disagreements which occur as we approach these areas of tension are wholesome. Differences of opinion are much to be preferred to indifference. Many tides of new life are stirring in our churches.

JOHN R. SCOTFORD

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THE CHRISTIAN COMMUNITY

A Journal of Community Religion

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Retrospect

LOOKING back over the last five years we have been deeply impressed with many changes taking place in church and community life. We took up the executive secretaryship of the Community Church Workers of the U. S. A. at a period when the world was suffering from a deflation which has held the grip these several years.

In coming to Chicago as the headquarters of the Community Church movement, we found it necessary to organize an office to give service to the many calls for help from over the United States.

Literature was written, lists put in shape, an office organized and funds raised to see the work on a substantial basis.

As high spots during these years were two Biennial Conferences organized and held. The railroads assisted materially in pushing attendance at these meetings.

W. H. Hoover gave us a Trust Fund which became a stabilizing help during these hectic days.

Publicity was received in many unexpected quarters and many national gatherings were attended where our work was presented.

Hundreds of requests for literature and advice have been received and carefully answered. Other hundreds of personal visits have been paid to local church situations causing us to travel about forty thousand miles a year at a very modest expense to the organization.

Many new ministers and laymen have become interested in the movement. Our organization was incorporated under the laws of the State of Illinois.

An active relationship has been maintained with the Federal Council of the Churches and the Home Missions Council and a new plan is being worked out with the International Council of Religious Education.

The Committees and Commissions have done excellent work, especially the World Service and Insurance and Annuities, both of which have worked out excellent plans, the one in cooperation with 21 interdenominational benevolent organizations and the second for helping Community Church ministers to provide annuities in an old-line insurance company.

In May, 1934, The Christian was merged with The Community Churchman to form THE CHRISTIAN COMMUNITY, edited from our office in Chicago. It has demonstrated a real place for this paper owned and operated by the organization. It has been frequently quoted in the religious press.

A historical article covering The Community Church movement was prepared for The Christian Union Quarterly which was widely circulated.

Students and ministers have been furnished information for theses and articles for local and national publicity and academic credit. Lectures were delivered in many important seminaries and colleges and the agricultural press and interests have been kept informed on the work.

The Service Bureau has recommended dozens of ministers to churches with full records kept of all these matters and the files are complete in every detail. Churches seeking ministers have been largely assisted at no cost to them.

Our travels have been East and West and North and South. The South has heard of our work through demonstrations at several important places and the whole story kept before the public first through The Community Churchman and later THE CHRISTIAN COMMUNITY. Problems of comity have been handled and very important decisions reached in a majority of cases.

Through all of this we have tried to stress the deepest spiritual ideals and have sought to make religion a community responsiblity by making it as broad as the country and as Christian as churches will permit.

Hours of assistance have been given to other related causes, while never losing sight of the fact that a personal conference in the office or the field may measurably assist the person, minister or layman who has asked for help.

Our lines have run far out across the ocean to South America, China, India, Japan, the Philippines, and Europe, and requests for help sought and given in an unending chain.

The Community Church movement is here to stay and while men may come and men may go the work will grow for it is in the stream of development of religion and nothing will be able to stem the tide.

May God richly bless those who continue to exert this wide influence and cause more United and Community Churches to be established for the future.

Ten years ago there were about a thousand such churches, today there are over two thousand.

With cordial thanks to all who have ably assisted in this work and greetings to all friends, we go west to carry on in a local Community Church. We are still in the movement.

RICHARD E. SHIELDS

Looking Forward

THE Administrative Committee of the Community Church Workers of the U. S. A. and THE CHRISTIAN COMMUNITY, meeting in Chicago on June 6, accepted with deep regret the resignation of Dr. Richard E. Shields as executive secretary and editor, and of Miss

Genevieve Dayton as office secretary, effective June 30. Their intelligent, aggressive, and unwavering service to the work of developing community-minded Christianity in the past five years will be sorely missed.

Confronted with the critical situation of changing leadership in a time of multiplying demands of service, on the one hand, and of limited financial resources, on the other, the committee was of one mind—that the work must go forward as efficiently as possible under a division of responsibility among the committee members until a full-time leadership can be arranged.

To that end, the committee appointed Charles G. Ashbrook, the treasurer, to act as manager of the office in the Chicago Temple until a new executive secretary is found. Orvis F. Jordan, Clyde McGee, and Joseph Myers were authorized to act as an editorial committee in charge of THE CHRISTIAN COMMUNITY until an editor is selected. Morgan W. Van Tassell accepted the task of soliciting the additional financial support which is imperative if the organization is to respond to its opportunities. The situation places additional responsibilities upon President Carl Stoll for the general leadership of the movement during the temporary set-up—which the committee feels Dr. Stoll is admirably qualified, by experience and personality, to provide.

The deep conviction of the committee, as it looks forward, is that the most vital expression of Christianity in America is to be found among those individuals and institutions that have a vision of their obligations as builders of Christian community life. To that vision we have dedicated ourselves, and despite anxieties and strains we shall not take our hands from the plough.

JOSEPH MYERS

Vale

AT A SPECIAL meeting of the Administrative Committee held in Chicago, June 6, the Rev. Richard E. Shields presented his resignation as executive secretary of the Community Church Workers of the U. S. A. and as editor of THE CHRISTIAN COMMUNITY. After accepting the resignation with deep regret, the Committee wishes to have recorded in its minutes and published in THE CHRISTIAN COMMUNITY a brief expression of appreciation for the splendid services rendered by Mr. Shields.

The Committee is keenly aware of the far-reaching effects of Mr. Shields' resignation to the organization. While we are deeply conscious of the loss of his leadership, we are also aware of a profound sense of gratitude for the service he has rendered to the organization.

Mr. Shields came to us five years ago from a very successful pastorate. He came into this organization as executive secretary at a time when its very life depended upon a vigorous, wise and efficient leadership. It was evident from the very start that Mr. Shields was the right man for this task. He had not any more than taken over the reins of the organization when the depression came and brought with it difficult and serious problems. In addition to the problems of leadership in the new enterprise, there were added the difficulties growing out of the condition of the times.

In the face of all of these trying conditions, Mr. Shields has preserved the splendid ideals with which he came into the organization. He has had courage, patience, a deep understanding of those with whom he has worked and has given the Community Church movement a character and standing which will set up for him a living monument as one of the most vigorous and outstanding leaders of a great new enterprise in the field of religion.

As he goes to take up the pastorate of a very splendid flourishing Community Church, The Piedmont Church, Piedmont, California, the Committee wishes to record its purpose to make every use of Mr. Shields' highly constructive leadership and without him to endeavor to carry on the type of service and activity which through his leadership has become so vital a part of the underlying purpose of the organization.

So, with regret upon the one hand over the loss of his valuable leadership to the organization, we bid him Godspeed as he goes on to his new and interesting field. The Committee wishes to assure him that it is expressing for the entire Board of Directors, the readers of THE CHRISTIAN COMMUNITY and all the people interested in the Community Church Workers their hearty thanks for his helpful and inspiring service and the hope that in his new work he may find a way still to continue to give to this enterprise much help out of the wisdom and the wealth of his experience.

R. CARL STOLL
President, The Community
Church Workers of the U. S. A.

In Appreciation

MISS GENEVIEVE DAYTON who for five years has been the office secretary of the Community Church Workers organization presented her resignation to the Administrative Committee to take effect June 30.

In accepting Miss Dayton's resignation the Committee takes pleasure in expressing the appreciation of the entire organization to her for her efficient, untiring and splendidly devoted service.

While Miss Dayton has technically been an employee of the organization, she has had as deep an interest in the enterprise as any of the officials charged with the responsibility of carrying on the work.

The Board of Directors will never cease to be grateful to Miss Dayton for her splendid spirit in helping to carry on and for her self-sacrificing attitude in the face of exceedingly difficult and trying times.

The Committee wishes to assure Miss Dayton that her contributions of interest and work and fine spirit are not only deeply appreciated, but have become vital elements in the character of the organization as it now faces its further task.

As Miss Dayton leaves our office, the Committee wishes to express for all of us our gratitude for her help and our finest and best wishes as she takes up work in some other field.

R. CARL STOLL
President, The Community
Church Workers of the U. S. A.

Jane Addams

STANDING in the throng waiting for entrance into the court at Hull House on Thursday afternoon where the funeral services of Jane Addams were to be held, a woman, apparently from humble station, asked me if I thought it would be possible for her to gain entrance to the court. I assured her I felt confident she could. Then, speaking as if to herself, in a quiet tone but with words burdened with feeling, she said: "What shall I do if I cannot hear the sermon. Jane Addams has been my best friend for years!" That woman spoke for most of us I am sure. Every heart there held its own mute tribute. We wanted it uttered. And we wanted to hear it spoken. Our own hearts would be comforted thereby. And Dean Gilkey's tribute was nobly spoken. But lips could not speak nor could words carry what we would have them say. For what we all felt was beyond the power of speech to declare. The secret power of a great personality was upon us. Deep was calling unto deep. Spirit would answer to spirit. As Middleton Murry once wrote: "Nothing is so new as a new naturalness, none so difficult to apprehend. A new simplicity is the most baffling of all human achievements and the most perdurable." It was that we wanted to acknowledge, the power of the naturalness, simplicity, and sincerity that mark a truly great soul. We had felt its power and sensed its worth. Then some of the incidents in her life related in her writings came back to me. I saw her as a little girl of seven troubled at her first sight of poverty, asking her father why people should live in such horrid little houses and declaring that when she grew up she would have a big house and that it would not be among the other big houses but right in the midst of such horrid ones as she had just discovered.

AND another incident I recalled. She was not yet eight. It was Sunday morning and she had presented herself to her father arrayed in a new cloak, gorgeous beyond anything she had ever worn before. Eagerly she waited for her father's approval. He said "it was a very pretty cloak—in fact so much prettier than any cloak the other little girls in the Sunday School had that he would advise me to wear my old one, which would keep me quite as warm, with the advantage of not making the other little girls feel badly . . ." Thus once more her young mind was led to probe this question of human inequality. As they neared the church door she put the question: "What could be done about it?" Her father said, "it might never be righted so far as clothes went but that people might be equal in things that mattered much more than clothes, the affairs of education and religion, and that it was very stupid to wear the sort of clothes that made it harder to have equality even there. . . ."

SUCH incidents were recalled of this wise father and this growing child probing the age old question of human relationships, her practical mind asking what is to be done about it, and with the dream of a big house among the lowly ones as part of her answer. A little girl with her dream!

My mind came back to the day's event. The paper had reported Miss Addams as saying as the end drew near: "I am satisfied. I think I have done my work." The seven years now were more than seventy-four. Sleep had fallen upon her as the day closed. . . .

A way was cleared through the crowd. The plain white casket, borne by strong young men was placed upon the terrace and covered with flowers. . . . And the child's dream? It had come true! There about us was the big house—a house of compassion, unto which the troubled and perplexed and burdened might come and find shelter, understanding, help, and the healing touch that brings back self respect, confidence and courage.

AND in that moment when we could not but feel death was weighing all things human in its own balances and when we all realized that life as Jane Addams had lived it was putting its own limitations upon death's power we were all made equal,—equal in our recognition, for the moment at least, of the supreme worth of human personality, and equal in our agreement upon the human ends to which all brave and worthy life should address itself; equal in the desire to do honor to one who had so fully honored and exalted the trust of life, and so validating the business of living in the eyes of all people.

We, of all creeds and none, were finding in her life a footing for faith; it was giving to our human hopes a more reasonable sanction; we felt our hands being strengthened to labor more earnestly for their realization.

DEMOCRATIC leadership was being newly defined for us—a leadership founded upon knowledge, ruled by the purpose to make all knowledge and all the tools and instruments of life serve human ends, and

(Continued on Page Seven)

Who's Who

"I Am Music" on the front cover was first used by the American Book Company. A supervisor of music in a Pennsylvania town was brought an old newspaper by a little boy from the seventh grade. The newspaper contained this beautiful prose poem and the author is unknown.

John R Scotford is a contributing editor.

Clyde McGee is pastor of the Bethany Union Church, Chicago.

Burris Jenkins, minister of the Community Church of Kansas City, Missouri, preached this sermon on Sunday, June 2.

The pictures "Madonna and Child" by Joos Van Cleve and "Christ and the Centurion" by Paolo Veronese are graciously loaned by the Nelson Gallery of Art, Kansas City, Missouri.

The pictures of the Union Churches on the Canal Zone are loaned by the Committee on Religious Work on the Canal Zone, New York City.

E. K. Higdon is executive secretary of the National Christian Council of the Philippine Islands.

É. P. Wise, North Canton, Ohio, was commissioned by the late William H. Hoover to visit El Salvador, Central America, to report on the work of Liberty College.

Roy B. Guild is associate general secretary of the Federal Council of the Churches of Christ in America, New York City, and recently visited the Panama Canal Zone.

L. Thelbert Cagle is minister of the Conesus Community Church, Conesus, New York.

N. A. McCune is minister of the People's Church, East Lansing, Michigan, and a contributing editor.

Raymond Kresensky, reader of poetry for **The Christian Community,** lives at Algona, Iowa.

Grace French Smith, Hibbing, Minnesota.

Anne Reiley Nesom, Brooklyn, New York.

Ida Elaine James, Chevy Chase, Maryland.

Fred W. Helfer, minister of the Christian Church, Hiram, Ohio.

The Blue Eagle Turns Gray

A Sermon
By BURRIS JENKINS

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matthew 7:12.

THE American Eagle was originally gray. He clothed himself in blue for about a year and a half and then the supreme court decided that he must go back to his original color. In other words, this nation has once and for all dispelled all fears that we might grant to our President even the appearance of dictatorial power. We are firmly determined that we will not follow the course of certain European nations and adopt any kind of dictatorship, not so long as our constitution endures.

We have all accepted the wisdom and judgment of the supreme court. No voice is raised even in criticism. We have long been taught to honor the supreme court as the very apex of our form of government. At the same time, the opinion is almost universal that the blue tinge to the eagle has served a valuable purpose in its short life. It seems to me the common opinion of chambers of commerce, merchants associations, and all such similar organizations that the highest type business men will adhere to the principles for which the blue eagle stood. Most of them have come out in the open with the declaration that wages will not be reduced, nor hours lengthened, nor child labor tolerated. Thus in this short eighteen months a fine and high ideal has vindicated itself. If the blue eagle has done nothing else but to educate our business men and the population at large as to the necessity of creating a consumer class it has been more than justified. It was hard for us to see that men could not produce in the cheapest possible way and sell at the cheapest possible price without injuring themselves. To grant to working people such wages as would enable them to help consume the goods they made has now become an established principle of good business. For this we have to thank the unconstitutional blue eagle.

AT LAST the old Manchester doctrine of *laissez faire* is dead and done for. That doctrine is, translated into the language of the business men of twenty and thirty years ago, "I'll conduct my business as I please. I'll meet competition any way I can. I'll cut down wages to the lowest possible level for which I can get the work done. I'll cheapen the cost of production and sell at the lowest possible price in order to make the biggest possible profits and pay the largest possible dividends to my stockholders. I'll hire and fire as I please. It's my business and nobody else is going to run it for me." That kind of talk is now dated, *laissez faire* is dead, deader than the blue eagle.

What is to happen to the blue eagle does not greatly concern me, nor, I believe, the rest of us. If the ideals for which it stood have really entered into the hearts of this nation, the people will some way empower the President in a constitutional manner to see to it that these ideals are carried out. I believe these ideals have entered into the heart of the nation, and I believe, therefore, that the brains of the President, together with the brains that surround him, whether professorial or political, will devise ways and means to enable business to carry on without the old cut-throat motto of "dog eat dog" and every fellow for himself.

What does concern me and very profoundly, is whether or not this nation can get safely through the economic revolution in which the whole world is engaged. It seems very certain that we are not going to try to get through in the way in which Italy, Germany, Russia, and others are bulling their way through. We are not going to do it by dethroning reason, intelligence, and truth. Each one of those nations has substituted emotion for reason, has unified its people by censorship, terrorism, and a compelled worship of a myth. In Italy the myth is Cæsarism, the belief that the present day Italy is the survival of the old Roman empire and that Mussolini is its Cæsar. In Germany the myth is Nordicism, the fable that the Nordic race is superior to any other race, indeed is a race of super men destined to lead if not to rule all the others, a fable of which Hitler is the prophet. The Soviet myth is Marxism, the doctrine that brawn and not brain must rule, workers alone must dictate, the leadership of the proletariat. Thus far America repudiates all these myths, although we have not been without those who have tried to depreciate reason, intelligence, and truth in our education.

Some chambers of commerce, tax payers leagues, and other business organizations have tried to cut down school and college appropriations as the quickest and easiest means of economizing in the days of depression. We have seen the rise and fall of K K K's, Silver Shirts, and other so-called patriotic associations who have sought to exalt the myth that everything in America is perfect, that every public man from Washington on down has been without spot, blemish or any such thing. They have sought to eliminate from text books and would if they could prevent the sale of any book containing the plain unvarnished truths of our history. But they have not succeeded. Such great leaders of intelligence as Professor A. B. Hart of Harvard and Dr. Charles Beard have continued to tell us the truth about ourselves and the nation as a whole has sustained them in their rights. No, we shall not go the way of the myth. We shall not blind our eyes to the fact and truth and up to now we shall not put a dictator over ourselves.

WHETHER we are going to get through this revolution or rebuilding of our social order to fit the machine and the mass production of our era remains an open question. It is a dangerous moment in our history and we should not hide our heads in the sand. If the ideals of the NRA are not lived up to by the vast majority of our producers and distributors, if children are put back in the mills, if unemployment is allowed to increase just at this moment of the supreme court decision, we are in for trouble. Organized labor is in a very

impatient mood, not to say an ugly mood, over the possible repeal of these provisions for the welfare of the working classes.

When such conservative bodies as the American Federation of Labor and such conservative men as its president, William Green, begin to talk about a general strike, things look squally. And it would seem to me the part of wisdom for business men to hue to the line just as nearly as they can for the ideals of the NRA. Personally, my greatest hope is that we should duplicate, as we usually do in a measure, the history of the English industrial revolution. They had their general strike. It lasted only about a week or ten days. Nobody was killed; not a drop of blood shed. I cannot hope for such restraint should a general strike be called in this country because we are not quite so self-disciplined as the English, not yet; but I should hope that our business men will so rally to the new ideals which for a year and a half our President has held up to them as to avoid entirely a general strike so that we might not be put to that severe test.

The whole thing teaches us, does it not, that the principles of the Golden Rule may be applied in business. Previous to 1933 some few great outstanding leaders shaped their business avowedly on the basis of the Golden Rule. Such men as Arthur Nash of Cincinnati, Edward A. Filene of Boston, and William Hapgood of Indianapolis, have held up that banner, the banner of the Golden Rule, in such a way as to render their names historical. Besides them a great company of other men, more quietly because less conspicuously, have gone ahead on the same basis, learning and imparting the lesson that it is better business for all to have a fair chance at the goods of life than it is for just a few.

Thirty or forty years ago men would not even listen with any patience when they were told that live and help live, share and share alike in proportion to ability, was a just and fair principle of economics. They would not have listened with any sort of credulity to the avowal that Jesus was a great economist and sociologist when he announced his principle of the Golden Rule and of the Sermon on the Mount. Now you can hear it preached everywhere and, what is more, you can see it believed. If only that conviction can sink deeper still into men's minds we may hope to get safely through the emergency in which we find ourselves without violence and bloodshed. The moment is grave. I do not think I am an alarmist. It is a time for us all to think without partisan bias, without class prejudice, and with all the reason and intelligence we can command. If the man in the White House sits silent day after day waiting for public opinion to crystalize and to express itself, surely it is our part to sit calmly and await his final word upon the situation after he has gathered the consensus of opinion from us all. More than that it would seem to me the moment to let him know in any way we can, if we do trust his leadership and believe in his wisdom and sincerity and devotion.

Jane Addams

(Continued from Page Five)

marked by a spirit that regards nothing as worthy that lessens a man's respect for himself, or cheats him of his chance to grow; a leadership that challenges men so to fashion the forms of their corporate life that "the ancient kindliness which sat beside the cradle of the race" shall neither be rendered futile nor defiled. . . .

"Madonna and Child" by Joos Van Cleve

OLD and familiar words of scripture came back to me lighted up now with fresh meaning and timely significance: Be just and fear not . . . Why do you not of yourselves judge what is right . . . Whosoever humbleth himself . . . In so far as you did it to one of the humblest of these brothers of mine . . . Though you give your body to be burned and have not good will . . . How her life and spirit vitalized these sayings and many, many more. Once the Word had become flesh and dwelt amongst us. . . .

THEN I was listening to the benediction pronounced by Graham Taylor, valiant comrade with Miss Addams in many a common cause. The last words thereof, "And give you PEACE," were spoken with an added and solemn emphasis. And as I heard them I seemed to see not one figure but two rise up before us. There they stood together, two of the same quality of mind and heart, the same in their pity and compassion, of equal purpose and of equal spiritual stature, vindicating for us still our democratic faith and hope, the double gift of Illinois to all the nation and to all the world, Abraham Lincoln and Jane Addams. And at their hands I felt the benediction of God's peace was being laid upon us.

CLYDE MCGEE

The Church and The Filipino Farmer

By E. K. HIGDON

AT the inaugural ceremonies of Dr. Jorge Bocobo, president of the University of the Philippines, Senator Recto paid tribute to the rise of a *barrio* boy. A list of the birthplaces of prominent Filipinos of real ability and character who occupy positions of trust and responsibility in all branches of government, in education, social service, business and the professions would read like a gazetteer of obscure villages and unkown farms. All of these men have overcome great handicaps, and have known deep need.

Those seeking practical methods of expressing their interest in the rural man can find near at hand nearly every type of human need. The farmer knows the problems of transportation and communication. His roads are poor, his mail, telephone and telegraph service is inadequate.

Handicaps

He suffers handicaps in securing both academic and religious education. His children walk kilometers to school or remain at home in ignorance. They must be satisfied with second or third class Sunday schools, D.V.B.S and other Christian education agencies or with none at all.

He feels the sudden terror of helplessness when serious accident or swift-striking disease bring death to his door. He and his wife fight the grim visitor alone.

He knows bitter economic defeat when disease attacks his animals and plants, when pests ruin his crops or when typhoons rob him of the fruit of his toil. He labors under heavy economic disadvantages. His debts increase. He has little or no money. His house falls into decay and blows down. His farm is mortgaged. At last he loses all his property.

THE women and girls of his household receive no special attention although some of their needs differ widely from those of the men and boys. Cities, provincial capitals and even larger towns have puericulture centers, religious organizations, musical associations and athletic and other clubs for women and girls. But the *barrios* do not provide these activities.

Old Men of Poverty

Without a family, home or friend,
Without a saving on which to depend,
Outliving their strength, they seem to be hurled
On the ruthless machine of a heartless world.

The years of toil have brought no rest,
Nor ease that should come, as love's bequest;
The years of care for a family's wants
Have left them nothing but loveless taunts.

Their worldly goods on weary backs,
They haunt the forest, the town, the tracks;
They bravely swallow all burning tears,
Their only crime—advancing years.

GRACE FRENCH SMITH

Frequently his play and recreation is unwholesome because it is not properly supervised and directed. *Barrios* exist where even such games as volley ball are played merely to furnish opportunity for gambling.

Worship facilities are generally crude and uninspiring. Our cities and towns boast of pipe-organs and pianos, trained choirs and orchestras, well-educated preachers and carefully prepared orders of worship. Our rural folk seldom enjoy these benefits.

These needs stated in this brief and sketchy manner challenge every individual and agency interested in the future stability of the Philippines. In them the church of Christ finds a special appeal. How does it attempt to do its part in serving rural men at every point of human need? Has it caught a vision of its task as a community-serving organization?

Three illustrations may suggest an answer to these questions. Each indicates that Christian forces are aware of the task and are trying to apply the teaching and spirit of Jesus to it.

Community Serving

We go to Oriental Negroes for an excellent illustration of an entire church organized to serve the whole community. The congregation at Guijulngan has succeeded so well that it may truthfully be called a community-serving church. The building stands in the *poblacion** in a beautiful spot near the sea, but ninety per cent of the 1600 members live in nineteen districts scattered among the *barrios* in the hills from one to ten miles away. The official board is called a congress, and each committee, a department. Congress meets monthly and heads of departments report what has been accomplished. There are departments of elders, deacons, religious education, academic education, health, economic improvement, play and recreation, and work for women and girls.

THIS organization centering in the *poblacion* reaches into all the *barrios*. Congress has twenty deacons, one from each district. The districts are organized for Sunday school work, Christian Endeavor and self-support. The department of religious education conducts a normal class on Sunday mornings at the church. Thirty teachers and superintendents from the nineteen districts attend this class and receive instruction in how to teach the lesson. A Sunday school "convention" of two days' duration held each quarter helps all district teachers and superintendents. This department is also responsible for a kindergarten opened in 1932 with forty children in attendance. Equipment and

*Municipal Center.

teachers' salaries come from the fees paid.

Education

The department of academic education, led by an ex-teacher, has emphasized teaching illiterates. A Sunday school class for those who cannot read is taught by this man. Thirty men and women have graduated from this class and gone into another where they are given opportunity to study simple lessons. The average person remains in the class for illiterates only two Sundays. Many who have become literate have taken charts into their home districts and have taught their illiterate neighbors.

Health

The department of health has a sub-committee in each district. These committees report health needs and seek help from Government and other sources. The government health officer, a doctor, during one series of revival meetings accompanied the missionary and pastors and vaccinated a thousand people.

The department of economic improvement reports more difficulty in making headway than any other committee. But something has been done. A representative of the bureau of plant industry accompanied the group in their meetings about three years ago and delivered lectures on farming to large crowds in six districts. He also gave technical advice to the members of the department and to other farmers. Seed for soy beans, white beans, cow peas and other vegetables have been distributed among those likely to grow them.

The department responsible for play and recreation has purchased equipment to be used in the districts during revivals. The program provides a special recreation hour when every one, old and young, gets out and plays games. The primary purpose of this committee is to offer clean games, free from gambling, and in doing this it has greatly stimulated the play life of the *barrio* people.

EVANGELISM furnishes the motive for all the other activities of this church. In fact, the quarterly revivals in each of the twenty districts give occasion and opportunity for the entire program of community service. These propaganda meetings, held four times a year, last only a day in each district. But during the past decade in these one day revivals from thirty to three hundred persons have annually joined the church and received instruction preparatory to their first communion.

Rural Expert

The Mindanao conference of the United Evangelical Church has a vision of the church as a community-serving organization and has given substance to that dream by employing a rural life expert. In spite of decreasing grants-in-aid from the board in the United States, involving cuts in salaries and operating budgets, the conference decided four years ago to ask Mr. Ambrosio Torres to undertake that task. Mr. Torres began his work in May 1933. He brought to it excellent training and an earnest passion for Christ.

Mr. Torres knows his subject. He holds the B. S. degree from the Iowa College of Agriculture. He studied soils in the United States as special investigator for a machinery company, a position that demanded wide travel in the farming areas of America and required close study. Since his return to the Philippines nearly twenty years ago he has had unusual opportunities of becoming familiar with rural life. Three years in the Bureau of Public Works, estimating construction costs for roads and buildings; two years in the National Coal Company, learning what lies under the surface of the soil; two years in saw mills becoming acquainted with the trees of the islands; and nearly a dozen years in the Bureau of Education, first supervising academic work and organizing agricultural high schools and later teaching agricultural engineering—all this has contributed to a well-rounded training. He went to Mindanao not as a stranger but as one who knew the people through twelve years of residence and work among them. Mr. Torres has done invaluable service in leading the entire conference into a well rounded service for a large area of Mindanao.

Nation-Wide Program

The National Christian Council emphasizes the community serving opportunities of the church on a nation-wide scale. The most striking demonstration of this purpose of the Council is seen in the rural institutes promoted by it. These national, provincial and municipal short courses offer instruction in public and private worship, in health and sanitation, in economic improvement, in play, recreation and other social activities and in methods of teaching illiterates. But a study of the mail and visitors who come into the N.C.C. office in nearly any period of two or three weeks shows how the Council regularly serves the people all over the archipelago at practically every point of need. Its work is an earnest attempt to help the Church of Christ become community-serving on a nation-wide scale.

The farmer is restless. He knows that he has not had a fair deal. He is looking for help. A few dangerous agencies offer him attractive solutions to his problems. In some communities communism almost has the standing of a new religion. Its doctrines of violence appeal to men and women to whom patience has ceased to be attractive. Landlord-tenant relationships here furnish excellent soil for a peasant revolution. The seed has been planted in that soil by generations of injustice. The church may prevent the harvest if it sees its opportunity in time.

The End

When troubles fall
Say not, the end,
This is the end,
The end of all;
The end will not be
Until we see
The triumph of every attribute
Of goodness and beauty absolute.

ANNE REILEY NESOM

Indian Lore

The Denver Art Museum has prepared a series of more than 60 learning units on Indian life throughout the United States. Each unit has four or eight pages. Further information may be obtained by writing to the Museum, 1300 Logan Street, Denver, Colorado.

On The Panama Zone

By ROY B. GUILD

THE efficiency of the Union Church policies is demonstrated most strikingly by the progress that has been made by the Union Church in the Canal Zone. This was impressed upon me when I spent ten days in the Zone in April of this year.

Thirteen years have passed since the former visit as secretary of the Committee on Religious Work on the Canal Zone. This committee appointed by the Federal Council of the Churches of Christ in America is composed of laymen and of secretaries of mission boards participating in the work of the committee.

Four churches make up the Canal Zone organization. These are located at Balboa, Cristobal, Gatun and Pedro Miguel. Each is a complete unit in its own organization, but each is part and parcel of the Union Church in the Canal Zone. This plan of organization developed during construction days and gradually developed strength. Seventeen denominations are represented in the membership of the church. The consolidated report of the Union Church for 1934 is a good one. All records are kept with care by the experienced government employees who constitute with their families the membership of the church. These employees believe in the church and maintain a fine Bible School. They pay the bills for maintaining the work. The report for the four congregations is here consolidated:

The members of the Union Church have provided all the funds used for maintaining the work from the inception of the church in days when they began to dig "Teddy's Ditch." Help from the States was given in the erection of the church buildings. This was necessary because of the transient population. I was told that the annual turnover is about 35 per cent.

SUMMARY (CONSOLIDATED) REPORT FOR THE CALENDAR YEAR 1934

	Churches	Sunday Schools	Endeavor Societies	Ladies Auxiliaries	Totals
MEMBERSHIP:					
January 1, 1934	635	1,419	106	253	
Received during year	157	319	95	75	
Totals	792	1,738	201	328	
Removed	38	309	55	30	
December 31, 1934	754	1,429	146	298	
FINANCES:					**Totals**
On Hand Jan. 1, 1934	$ 1,823.31	$ 878.46	$ 46.91	$1,502.96	$ 4,251.64
Received	10,787.01	3,153.21	150.18	3,018.12	17,108.52
Totals	12,610.32	4,031.67	197.09	4,521.08	21,360.16
Disbursed	11,720.63	3,418.01	145.03	1,635.28	16,918.95
Balance Dec. 31/34	889.69	613.66	52.06	2,885.80	4,441.21
(Does not include building construction fund, Pedro Miguel, received and disbursed approximately $7,000.00.)					
Regular Sunday Services	263	208	228		
Average attendance per Sunday	539	807	94		
Midweek Prayer meetings	102				
Average attendance	51				
Marriages	37				
Baptisms (Children)	29				
Funerals	12				

Union Church, Balboa, Canal Zone

SINCE the Committee on Religious Work in the Canal Zone was formed about $200,000 has been raised for buildings. Seven denominations responded in gifts ranging from $500 to $15,000. Then the appeal was made to individuals who responded in gifts from $1.00 to one gift of $12,000 and one gift of $15,000. Each building fund was initiated by the residents of the Zone who have given generously and gladly. They raised $8,000 with which to purchase a fine pipe organ for the Balboa Church. A fine organ has also been installed in the Cristobal Church.

Union and Community Churches in the United States have taken a genuine interest in the welfare of the Union Churches on the Canal Zone. When the beautiful building was erected at Balboa, many union churches contributed toward it.

Union Church, Cristobal, Canal Zone

This is the largest Protestant church building south of the Rio Grande and is often referred to as the Cathedral of the Caribbean. It is an every-day-in-the-week building. In connection with the building of the Union Church at Pedro Miguel, the Community Church of Park Ridge, Illinois, donated the fine copper wire screens which were installed just before Easter of this year.

A most interesting evidence of the spirit of the church members was given at Pedro Miguel. The termites worked havoc in the timbers of the building which had been used as a church since construction days. The government ordered its destruction. Depression or no depression, a place of worship must be secured. The local congregation agreed to raise $3,000 and would get more if possible. Our committee was able to match that pledge with a gift of $2,000 from one individual. Some small gifts were secured. When I met the officers of the church they showed a church that is nearly completed. Instead of giving $3,000, the Canalites have given $6,000. All bills incurred to date are paid. It has been a "cash and carry" plan. If someone will give $1,500 as a memorial for the copper roof which is needed to make it storm proof and termite proof, the building will be completed.

DR. William R. King, general secretary of the Home Missions Council, and Mrs. King, accompanied Mrs. Guild and myself on this visit to Havana and the Canal Zone. With Dr. King I made a study of conditions at Gatun, the community at the locks. The building here must be destroyed as at Pedro Miguel, so this congregation is preparing to build a church home in 1936. They were assured by Dr. King and myself that we who live in the States will help again because the Union Church has made good in the nineteen years of its interesting history.

Rural Preachers At Purdue

THE Community Church movement is steadily growing in Indiana. There are doubtless fifty or more community churches in the state functioning under some form of denominational control. So far as the writer has been able to learn, there are, however, only nine truly *independent* community churches within Hoosier bounds.

The pastors of these independent churches were recently invited by President Edward C. Elliott of Purdue University, Lafayette, Indiana, to attend a conference for the purpose of consultation on plans for improving the service of the institution and of these churches to the rural communities in which they are located.

The brief one-day conference of morning and afternoon sessions was an intensive one permitting only *suggestions* as to the varied means of increasing the prosperity of the farmers, improving the rural home, interesting the youth and enlisting them in activities for their own development and for the enrichment of rural community life.

IN his greeting to the visiting pastors, President Elliott said that although the conference was called to consider problems of the *rural* church, these problems are essentially the same whether in Park Ridge, Illinois, or on Park Avenue, New York—that of getting together for effective community service. Professor Okel F. Hall called attention to the challenge to the church arising out of the present situation due to rapid changes and relaxed hold of ancient creeds, and to the advantages of the community church in meeting this challenge. Other members of the staff contributed valuable suggestions for enrolling the youth in community upbuilding. Ten-minute talks were on the program by David F. Warner, minister of the Community Church of Sunman, Indiana; A. L. Severson, pastor of Community Christian Church of New Carlisle; and R. K. Stetson, pastor of the Clay Township Community Church at South Bend.

The pertinent suggestions of the pastors attending as to means for improvement were in keeping with the central theme of the program. So inspirational was the conference that the pastors voted without dissenting voice for a similar meeting next year.

THE following excerpts are taken from the talk by Professor W. C. Latta, consulting specialist, Purdue University, who speaking on the subject "Rural Community Building" stressed the importance of the *material* building of the rural community as a necessary prerequisite for its development in other lines:

The Master Builder

The great Master Builder is God. To many the most tangible evidence of God's goodness is his material building in which he blends sublimity, beauty and utility. Witness the mountains, the valleys, the forests, the fields of waving golden grain, the cattle upon a thousand hills, the coal beds, the useful ores and the precious metals.

A Partner Wanted

God wanted a partner in his great program of material building, so he created man, his masterpiece of material building, and gave him his first great commission—to dress and keep and beautify a garden.

Human Partnership

To satisfy man's God-implanted longing for human fellowship, the Divine Being created his second and superb masterpiece, woman, to be man's companion in life partnership, the sweetest and holiest from which sprang the family, and in succession the community, the tribe and the race.

Building for Others

The Divine Being builds for others and if we are to grow like him, we too must build for others. The Church, the School, the Missionary Enterprise, the various beneficent foundations, and many non-profit cooperative as-

(Continued on Page Fifteen)

Union Church, Pedro Miguel, Canal Zone

An Up-To-Date Missionary Enterprise

By E. P. WISE

IN these days we are re-thinking missions. To a good many people the report of the Laymen's Committee is startling. Shocking as it may be to salaried secretaries and denominationalized church members, open-minded Christians are accepting the findings of the Committee, and, in the end, most of their recommendations will be incorporated in future missionary operations.

In El Salvador, Central America, a missionary enterprise has gone forward which anticipated by several years the report of the Laymen's Committee. In 1923 Mr. and Mrs. E. L. Humphrey, who were doing evangelistic work in Salvador under a missionary board in the United States, became convinced that to give an ignorant people religion without education is futile, resulting in more fanaticism.

Their plans being rejected by their Missionary Board, they struck out by themselves with no resources except a strong faith, stout hearts and courageous spirits. Their objective was a school that would combine religion and education, the former to be vital and non-sectarian, and the latter to be thorough, efficient and up to date.

Generous Gift

One by one a few individuals and a few churches in the States became interested. One among these was the late W. H. Hoover, manufacturer and philanthropist of North Canton, Ohio, who gave to the school $9,000.00 for the purchase of a coffee farm which is now known as Finca Hoover. Mr. Hoover probably intended to do more for this school. So eager was he to know more about the social conditions and needs of the people of Central America that being unable to make a survey himself, he sent the writer to make a mental survey of the people, their social, industrial, religious and educational conditions. The writer spent two months under most favorable conditions and can, therefore, speak with first-hand knowledge.

THE school was first located at Jucuappa but was soon moved to Cojutepeque, 34 miles from San Salvador, the capital of El Salvador, where the school has operated for 6 years. The coffee farm contains 23 acres. The home which with extensive improvements, accommodates the missionary family, has a small boys' dormitory and a girls' dormitory, and also a dormitory for teachers, but they have no school building. During 1933 a small building with two class rooms was erected, thus avoiding the expensive rent which the school had to pay.

Compassion

Across a gray and grim unyielding bench
A figure slumped and lay inert.
It draped there, motionless, and seemed to blur
With sinister mist. All life, alert,
Passed hurriedly, too callous, blind to note
The hands that fell and loosely lay
So ineffective, so indifferent
To biting scorn of pride's decay.
I saw all this, and pitying, wondered more
At the tragedy that went before.

IDA ELAINE JAMES

To understand the efficient character of this school, one needs to understand the social conditions of these Central American people. To understand that, one must have a knowledge of the climate, topography, racial heritages, and note how these affect their social conditions. These cannot be entered into here. Suffice to say, El Salvador is a needy country. Educationally, religiously and socially, they are a backward people. Inefficiency is the word that best describes their social status. This applies to their government, their business, their industry, education and religion. They lack four things which accounts for their inefficiency: namely, lack of home life; lack of a high standard of morality; lack of education, and lack of vital religion.

The writer is not intimating that there is no merit with these people. They are courteous where there is enough culture to insure it. They are hospitable to strangers, though a man from the States must tread softly, because they are a bit suspicious of us. They have a good degree of native intelligence but are largely undisciplined. The few educated people who care for the welfare of their country are struggling against great odds in behalf of better things. These few deserve our sympathy and help.

Against this background of conditions and needs, one can paint a picture of the work of Liberty College, for this is the name of the school which these people have established.

Educational

1. It does a thorough-going educational work. It meets not only the standard of their own country, but the best standards elsewhere. Public schools in that country are inefficient, and the Roman Catholic schools are worse. Usually education is confined to three grades and never more than six. Teachers in public schools are poorly prepared, usually atheistical and often drunken and immoral. Only three schools in El Salvador are doing commendable educational work, namely, Baptist Schools in San Salvador and Santa Ana and Liberty School. The former two schools are denominational, the latter, free and independent of denominational or sectarian control.

Native Work

2. It is an indigenous work. Mr. and Mrs. Humphrey and Mrs. Parks, a trained nurse, are the only foreigners in the school. The academic head and all teachers are Central American, most of them trained in

Liberty College. In character and education, they are in accord with the high character of the school. The school not only prepares its own teachers, but prepares teachers for the public schools, and is preparing the future young men and women for business, professional and home life. Thus the school is endeavoring to help the people of El Salvador to help themselves.

Boarding School

3. It is a boarding school. The other two schools named above are day schools and as such are doing fine work; but the transformations needed in character formations are so vital that to have pupils in the school a few hours a day and a few days in the week is not enough. The ideals of home and community life are so depressing that the atmosphere of a Christian home life is necessary to work the needed changes in ideals and life.

Liberty College is a Christian home where members of the missionary family, teachers and pupils live together, unconsciously inbreathing a fine Christian atmosphere. Day pupils from the community attend, but the importance of the boarding school and the home life are stressed.

Character First

4. The objective in this school is that of character building. No commercialized view of education prevails here. Young people are being prepared to make a living, but that is not the first thing. The first object is the making of men and women, and they are prepared to succeed in their life ventures because of their manhood and womanhood. The spiritual unbelief which prevails in the Central American Republics puts no premium on character of high quality. Money making and pleasure seeking are to these people the ends of living. If character has no eternal significance, what is the use of sacrificing to attain it? We might as well eat, drink and be merry, for tomorrow we die. In the face of such a philosophy of life, Liberty College is seeking to put a premium on character.

Religious

5. It is a religious school. The work is being done in a Christian spirit, involving much sacrifice. Faith in God, in Christ and in the Bible as God's revelation to man is foremost in their teaching. The Bible is a text book. Regular devotions are maintained in the school and in the home. The importance of a definite commitment to Jesus and His way of life is urged but is not imposed on the pupils.

I find in my diary of Jan. 18, 1931, the following from the lips of Mr. Humphrey: "The chief reason for this school is religion. The public schools give purely secular education and only from one to five grades; but there is no connection between their education and life. It is purely secular and commercial. It gives no vision of God or human life." Here is the purpose of the promoters of this missionary-educational effort, namely, to give to the young people of these Central American countries a vision of God and of human life.

ANOTHER way to put it is that Liberty College is seeking to build character after the image of God as revealed in Jesus Christ. Lawrence Duggan, after a tour of investigation in Latin America, says: "Although the only valid reason for foreign schools is their presenting something that the national schools are unable properly to offer, we must carefully decide what that is. In Latin America we think that is character building."

Though this school is distinctly religious, its religion is not mawkish, sentimental, superstitious, dogmatic or sectarian but is vital. It does not seek to substitute itself for everything else, but to permeate everything else with itself. It is like leaven in a great lump of humanity. Mr. and Mrs. Humphrey are free and unshackled. They are in full harmony with the Community Church movement. Here is an institution and a work that deserves devoted support of free thinking Christian people.

Western New York Conference of Community Church Workers

DELEGATES from the Community churches in Western New York met with the United Community Church of Castile, New York, on Wednesday May 29 for an all day session. There were ten churches represented and a good delegation was present from each church. Richard E. Shields, Executive secretary of the Community Church Workers of the U. S. A. was present representing the organization as a whole.

The morning session convened under the presidency of Henry W. Stevens, minister of the United Community Church at Castile, hosts for the conference. This period was devoted to getting acquainted with our community church neighbors. Members from the churches present related accounts of how their churches started, and their present condition. We were informed of many interesting facts concerning the early struggles of these new churches, found many common factors in the organization of each, and were united in an enthusiastic appreciation of our common problems and cheerful reports concerning the present work. We feel that this was a very helpful sharing of experiences.

The ladies of the Castile Church served luncheon to the group in the church basement.

THE afternoon session began with a continuation of the morning program. Then followed several addresses. This session was under the chairmanship of George Northey, minister of the Boston (N. Y.) Community Church. The first address of the afternoon session was delivered by R. Carl Stoll, minister of the Amherst Community church and President of the Community Church Workers of the U. S. A., on the subject "What is the Community Church Movement."

Mr. Stoll's address was followed by a period of discussion which was throughly enjoyed.

The second address of the afternoon "The Church and the Community" was delivered by Wayland L. Beers, minister of the Reading Center Community church, and secretary of the committee in charge of the Conference.

"The Community Church and World Service" was the subject of the address delivered by Morgan W. Van Tassell, minister of the Oak Grove Community Church, Buffalo,

member of the Board of Directors, Community Church Workers, and chairman of commission on World Service of that same organization.

These two addresses were followed by a period of discussion which invited the interest of all present.

THE closing address of the afternoon session was given by Richard E. Shields of Chicago and was concerned with "Forward Together." It served as a very effective climax for the day's discussion.

Following some routine business the conference was adjourned to meet again for the dinner session in the basement of the entertaining church. A fellowship dinner was enjoyed and the chairman for this session was M. W. Van Tassell. An address was given by L. Thelbert Cagle, minister of the Community Church of Conesus, New York, and president of the Livingston County Youth Council, subject: "The Community Church and Youth."

IN the evening session a community mass meeting was held under the chairmanship of Mr. Stoll. A report of the findings committee which was appointed earlier in the day was read at this time. The findings committee was composed of Mr. Cagle, F. W. Jackson, minister of the Almond Union of Churches, Mr. Beers, Mrs. Dailey of Castile, Mrs. Van Tassell of Buffalo. This committee presented the following proposals: 1. A program be set up which would seek for a closer cooperation in the support of the Community Church Workers and World Service. 2. That commissions be appointed to develop the work of the Young People, Men and Women in our community churches. 3. That a continuation committee be set up which would carry through the work of this conference and be responsible for its convening again. 4. That we envision a greater future by ever looking forward. These proposals were adopted unanimously by the conference.

THE session closed with an address by Mr. Shields: "The Growth of Community Religion, a Challenge to Community Church Workers." This was an illustrated lecture and gave a full insight into the extent of the movement.

Churches represented at the meeting were as follows: Amherst Community Church, Almond Union of Churches, Boston Community Church, Union Road Community Church, C. F. Fiscus, minister; Conesus Community Church, Castile Community Church, Hartsville Community Church, Marthe Filson, minister; Oak Grove Avenue Community Church, and the Reading Center Community Church.

L. THELBERT CAGLE, Secretary

Books

Christ or Communism

CHRIST'S ALTERNATIVE TO COMMUNISM. *By E. Stanley Jones. Abingdon Press. $2.00.*

THIS is a surprising kind of book to come from the author of The Christ of the Indian Road. People think of Stanley Jones as the evangelist, the man who enjoyed the remarkable religious experience which cured him of physical ills and gave him new life. But Jones is alive and happily he does not suffer from a one-track mind. He spent some time in Russia last year, and he here tells us that Christianity must produce something better than communism, if communism is not to cover the world. And he tells us how Christianity can do it.

THE passage in Luke 4:18, 19 is the backbone of the book: "The Spirit of the Lord is upon me, because he hath anointed me . . . " This he says means 1. Good news to the poor,—the economically disinherited. 2. Release to the captives, —the socially and politically disinherited. 3. The opening of the eyes of the blind,—the physically disinherited. 4. The setting at liberty the bruised,—the morally and spiritually disinherited. 5. The Lord's year of jubilee,—a new beginning on a world scale. 6. The Spirit of the Lord upon me,—the dynamic behind it all. The various ways of setting the world in order he classifies thus: Marxian Communism means all human effort. Apocalypticism means all God's gift. Mysticism means emphasis on the inner. Asceticism means suppression of earthly desires. Barthianism means belief in social progress, man helpless, wholly dependent on God. "The nearest to the Christian position would seem to be,—a belief in social progress, and one that must work as if the whole thing depended on man, and trust as if the whole thing depended on God." Not a very satisfactory statement.

SOME of the accomplishments of communism in Russia which Jones believes Christ would approve: The Prophilactoria, where prostitutes are received and cured by being treated medically and trained for some job. The prison system of the Soviets, which prisons are minus walls, without revenge or stigma, where the inmates can run away, but do not. The school system, where children are cared for during the day, while the parents are at work. The hospital system, where mothers are given prenatal care and then are watched over by specialists through the different stages of life, all done free and with a spirit of enthusiasm. The attitudes toward different races, where to speak disrespectfully of a Jew is a criminal offense. The whole communistic attempt to produce a social order where there are no parasites living on the toil of others. He concludes that Christ would also approve of the Peoples Court where a judge sits with two lay associates, a man and a woman, and they judge the questions brought before them without legal quibbling and without expense to the litigant.

Liberty College

In El Salvador, C. A.

carries on educational missions to a needy people. Its work has been investigated and endorsed by competent people sent out from the United States. Dr. and Mrs. E. L. Humphrey have spoken in many community and federated churches, and many of these churches contribute. Write for particulars to

REV. E. H. GEBERT
American Representative
Liberty College
Longview, Washington

ON the other hand our author is equally certain that Christ would not approve the cruel discrimination against the children of former bourgeoisie who cannot play on the playgrounds where the children of the proletariat play, as if the children were to blame for their parents. Nor would Christ approve a government which executes people if they try to get out of the country. Such a land is a prison house. Nor would He endorse the attitude toward education where a professor is watched and disciplined because he teaches that "natural science cannot explain the mystery of life." And He would condemn the philosophy that teaches that anything is good which promotes the system of communism, such as lying, falsehood, misrepresentation, violence. Dr. Jones asked the headwaiter in a large hotel one night where the guests were, and the headwaiter replied, "The hotel is full, mostly of soviet officials; but they do not eat in the dining room, for they want to drink and have girls with them, so they eat in their rooms, lest they set a bad example by doing it in public."

THIS book will give the pious capitalist some bad quarters of an hour. It is evident that the author has tried to be square with the communism that he is studying and the Christianity that he represents. He has the gift of epigram: "We must provide something better than Marxian Communism or succumb to it." "The Communists will not hesitate to shed the blood of others. We must not hesitate to shed our own." "Amid the shock of things I emerged from Russia with two things, an unshakable Kingdom and an unchanging Personal Program and a Person!"

N. A. McCUNE

Singing Iowans

CONTEMPORARY IOWA POETS. The Prairie Press, Mustatine, Iowa. $2.00.

MOST people make the trite statement that people are the same wherever you go. Yet the physical environment, the racial background and the history of every one of the states make each state different from the other. Traveling through the Middle West, Iowa, Illinois, Indiana and Nebraska might seem to be alike. On the surface perhaps they are. But underneath, in the thought and philosophy of the people, there is a marked difference. Only those who have lived in two or three states for a period of time know these differences. So it is that a volume of poetry written by Iowans would be characteristically Iowan. The physical environment, the social environment—both would influence the poet. The broad farms, the small amount of manufacturing and industry, the great number of schools (Iowa leads in literacy), and the peculiar racial and historical background all leave their mark on the poets.

FOR that reason this volume of poetry has meaning to others besides Iowans themselves. The poets write about farms and farmers and seek somehow to make clear the contrast between prosperous farms and dull, plodding farmers. Some of the poets write of lovely things, fragile things—but always there is, in the back of their minds, the contemplation of rolling prairies, tall green groves, and little rivers. On the Iowa prairies the wind becomes a marked characteristic and it is the blowing wind that sings through much of Iowa's poetry. The poets, whether they deal with academic subjects, farming, or the things of beauty acceptable to all poetry, can not ignore their environment.

SOME years ago the state of Iowa received much publicity because of its revolting farmers. Because of them the state gained a reputation for radicalism it did not deserve. Many of the poets in this volume are not aware of the fact that there are economic and social problems to meet. They are satisfied with songs of beauty which make them forget the hard, cruel facts of life. But there are some poets in this book who see the problems of society and see them, uniquely, as they affect their own state. These poets use their poetry as a medium of interpretation. They have poems which may not strike directly at the evil they see but will make that evil plainer.

IOWANS naturally will be interested in reading the poetry of their own poets but others can find in this volume—if they know anything of the state included—what it is in the outside world that strikes on the poet's soul and makes him break into song, song that is of praise, criticism, revolt, or blind escape.

RAYMOND KRESENSKY

Rural Preachers at Purdue

(Continued from Page Eleven)

sociations, are examples.

Man's Building Local

As the individual, the family, the social group, has a local habitation, its activities and usefulness must be chiefly local, though its influence will widen like ripples on the water. These local activities, both individual and social, which are chiefly *material* in quality and results afford both opportunity and inspiration to the common man who is necessarily a material builder.

A Community-Building Church

Right here is a field rich in possibilities for the Rural Community Church. If it is a true church, if it has laid aside non-essentials, if it has unity of spirit and harmony of action; if it is a real *community* church; if it has genuine faith in God, in itself, in fellow-man; faith in the triumphant outcome of good work; if it has the dynamic spirit of the Master that will carry it through the vicissitudes of years to ultimate victory; it has, right in the home field, a chance to do fundamental material building that will bring rich rewards to the community life.

The Goal

The goal of the Community Church should be to make the community 100% progressive, prosperous, safe, happy, wholesome, cultured, moral, Christian. But the foundation of this superstructure must be material, keeping in mind the Pauline attitude, not yet attained but ever pressing forward.

The Method

In the work of community building the church should not appear *as such*. Pastor and church members should work as neighbors with neighbors, for community advancement and the common good. The constant aim should be to cooperate with and utilize every agency and institution—notably the school and the home for community betterment. Try to secure the coperation of business, professional, social and political leaders in the community enterprises. Enlist people of all religious faiths and of no religious faith. Keep ever to the fore the development of the youth—*all* the youth. In short let the aim be to make every acre, every business, every institution, every man and woman, every youth, a community asset.

The Story of Service

West Indies Reports

In accordance with the new constitution of the Lago Community Church Association of the island of Aruba, Dutch West Indies, the following officers have been elected: Trustees—George H. Wilken, chairman, George H. Keller, W. R. C. Miller, Captain R. Rodger; treasurer—C. M. Eddy; secretary—Mrs. Virgil McNemar; auditor, Douglas Peebles; superintendent of Sunday School—Mrs. W. E. Brown; head usher—George Hemstreet. Committee chairman: music, Ray Hoffman; flower, Mrs. E. G. Boling; Men's Brotherhood, J. H. Rutz; publicity, J. L. Forter; visitation, Mrs. Frank Francis, Mrs. J. D. Walther; social, Mrs. R. V. Heinze, Mrs. E. B. Carlyle. These officers make up the church council with Lloyd G. Smith as honorary chairman and Paul W. Rishell, minister of the church, chairman. The requirements for membership restrict no one. Community Church Promotion Month observed in March assisted in increasing attendance. The Sunday services were sponsored by a committee of thirty men and women widely representative of the colony life and each Sunday was centered in a theme relating to the group life of the community.

Full Program

"What happened after Easter?" was the theme of the sermons which were preached from May 5 through June 2 by H. Lincoln MacKenzie in the Great Neck Community Church, Long Island, N. Y., of which he is minister, followed on Children's Day, June 9, with a beautiful service of worship for fathers, mothers, and the children of the church school. On Thursday, May 9, in the church house was held "the biggest and greatest bazaar and May fete ever known" and a neighborly good time was entered into by young and old. In the interests of world peace, two large mass meetings were sponsored by this church in May, the first with F. J. Libby of Washington, D. C., as speaker; and the second featuring the sound picture "Why" and an address "Peace and World Happiness" by Oscar Maddaus of Manhasset.

Camp

The camp bulletin for Camp Sauganash is ready for distribution. This camp is conducted under the auspices of the Sauganash Community Church of Chicago, C. K. Richard, minister, and is well-supervised with careful thought given to character building, training in self-mastery and self-reliance as well as to proper food and environment.

The Ideal Church

I like to think of my church as

A HOME, where everyone is welcome;
A SOCIAL CENTER, where all may meet in joyful pleasure;
A SCHOOL, where everyone with a message may be heard;
A MARKET-PLACE, where each may come into some appreciation of his work in the world;
A SANCTUARY, where a man may examine himself in the light of all true values;
A FORUM, where the social issues of life are seen and discussed and settled with a serious effort to include the ideals of Jesus;
A HOUSE OF BROTHERHOOD, where men may learn the way of cooperation. "Brother of all the world am I;"
A TEMPLE, "a house of prayer for all peoples", where old and young together may climb the altar stairs to God.

FRED W. HELFER

"The Rock"

A religious play "The Rock" was presented by the Young People's Department of the Lake Harriet Church of Christ, Minneapolis, Minnesota. The cast was as follows: Harold tenBensel, Charry Bowen, Verna Tolzman, George Chance, Lola Block, Jack Rober, Kenton Tolzman, William Stokke, William Martin, Esther Tolzman. Other recent activities of this church have been the Mother Goose Cafeteria dinner under the auspices of the Mother's Club Division of the Women's Department; the church annual meeting; Mothers' and Daughters' banquet; and the dedication of the new auditorium. This church is served by Paul B. Rains.

Rural Workers

July 1 to 5 are the dates of the tenth New England Rural Church Workers Conference to be held at Ocean Park, Maine, under the auspices of the New England Town and Country Church Commission. Discussions will be led by town and country ministers of New England. The conference chairman, Eugene L. Richards, Madison, Connecticut, will send further information upon request.

Recognition

A special service in recognition of George Truman Carl as minister of the Federated Church of Winchester, New Hampshire, was celebrated on May 26. The sermon was preached by Frederick B. Fisher, minister of Central Methodist Episcopal Church, Detroit, Michigan, and president of the Free Church Fellowship of America. A reception was held preceding the service. Mr. Carl has served this church for several years.

More Coop Literature

"A Short Introduction to Consumers' Cooperation" by Ellis Cowling (15c) is a new pamphlet giving a simple statement of the history of the development of the cooperative movement and a brief discussion of the principles of consumers' cooperation. It has been published by the Central States League, 1410 N. Main, Bloomington, Illinois.

Central Cooperative Wholesale, owned and operated by 101 cooperative retail stores in Minnesota, Wisconsin and Northern Michigan, dedicated its $100,000 headquarters on April 13. The Central Cooperative did a business of more than $1,780,000 in 1934.

Human Relations

The Institute of Human Relations to be conducted under the auspices of the National Conference of Jews and Christians on the campus of Williamstown, Mass., August 24-30, will have important significance as an occasion of study and exchange of experience, looking toward a better understanding of the causes of difficulties in community relations.

Peace Lectures

A Peace Films Caravan, touring the country to show peace films in churches, camps and before other groups, has been organized by Dr. Francis S. Onderdonk, formerly a member of the faculty of the University of Michigan. A specially-constructed screen which Dr. Onderdonk has in his equipment makes it possible for outdoor programs to be presented. A small admission fee is charged and contributions are welcomed. For additional information, write to: Peace Films Caravan, 1331 Geddes Ave., Ann Arbor, Michigan. Dr. Onderdonk has lived many years in Europe.

To Europe

Mr. and Mrs. N. A. McCune, of the People's Church, East Lansing, Michigan, of which Mr. McCune is minister, and a small party of teachers, are leaving on July 3 for an eight weeks' trip to Europe. They are planning to visit Italy, Germany and other countries.

COUNCIL OF WOMEN FOR HOME MISSIONS

Twenty-three women's national home mission boards of the United States and Canada uniting in program and financial responsibility and representing Protestant church women in such national movements as they desire to promote interdenominationally.

Community churches now cooperate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Poling, President; Miss Anne Seesholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

105 East Twenty-Second Street, New York City

Merger Celebrates Pastorate

A celebration in honor of Archie B. Bedford who has served as minister of the Danforth United Church of Syracuse, New York, for ten years, was recently held. This church is the result of a merger of the Danforth Congregational Church and the South Salina Street Church of Christ which occurred under Mr. Bedford's leadership in his fourth year at the church. This is a strong demonstration of a successful united church which has an outstanding place in the religious life of Syracuse. Mr. Bedford is also president of the Syracuse Council of Churches and is very active in all civic enterprises.

In Memoriam

The death of Benjamin Q. Denham which occurred the latter part of April has taken a faithful minister from among the Community Church pastors. Mr. Denham was widely known in Kansas City, Kansas, and had served the Welborn Community Church for the last six years. In previous years, he had served nine other churches during his active ministry of 45 years, including the Presbyterian Community Church of Winter Haven, Florida. He had been ill for several weeks preceding his death.

New Church

The new Community Church that has been recently organized in Skellytown, Texas, is going forward with interest. The church has fifty members and H. H. Bratcher has been a leading person in working out plans and the constitution.

New Members

Twenty-one people united with the Martinsburg Community Church, Martinsburg, Missouri, on Easter Sunday, ten on confession of faith. The altar was banked with flowers for all the special services during the Easter season. Holy Communion was observed on Thursday night and a Good Friday evening service was held. William Jackson Jarman, a student in the Bible College of Missouri, is pastor.

Resigns

The resignation of Ormund A. Schulz, assistant minister of the Neighborhood Church of Pasadena, California, will take effect on July first. Mr. Schulz has assisted Dr. Theodore G. Soares for the past four years and has rendered valuable service to the church especially in the school of religious education and the vacation school; and as a representative in the interdenominational activities of the city. He will take up additional seminary studies during the summer.

Vacations for Pastors

Chautauqua, New York, offers the opportunity of a vacation to ministers and their wives at the Ministers' Union. Information may be obtained from Rev. and Mrs. Edwin S. Shaw, Chautauqua, N. Y. Three buildings, capable of accommodating two hundred at a time have been given for this purpose. Free room and use of the community kitchen is available for a period of two weeks. Voluntary contributions are received from those using gas, electricity, water, etc. The privileges are open to all denominations.

United in Nebraska

The Community Church of Alda, Nebraska, is carrying on an active program. This is a federation of the Methodist and Friends churches which occurred about seven years ago and a splendid spirit of harmony and cooperation is shown in the united work. Walter H. Wilson is pastor.

THE TWELFTH

World's Sunday School Convention

Will Be Held in Oslo, Norway—July 6 to 12, 1936

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WORLD'S SUNDAY SCHOOL ASSOCIATION
51 Madison Avenue New York, N. Y.

Religious Digest

The Language Problem

By W. Lammond

THE missionary who cannot speak fluently the language of the people among whom he is working is heavily handicapped. The missionary too who cannot express himself accurately in the language of his hearers is very liable to be frequently sadly misunderstood. He has enough to contend with in his work, and problems innumerable, so that the sooner he puts these two behind him, the happier he will be. He will be wise if he recognizes the fact that a language cannot be "picked up." Such language is useful enough for getting through "a job of work," but is utterly unsuited for the delivery of the wonderful message which has been entrusted to us.

Grammar is to the language what the skeleton is to the body. Therefore the grammar must be known. Grammar is a tool, not a master and the first task of a craftsman is to master his tools. The thought is the great thing. The thought is expressed in the sentence.

A student will always be striving after a wider and more accurate vocabulary. Five words learned each day would at the end of a year give you a vocabulary with which you could say most of the common things.

In language work you travel, you never arrive. Language lives and grows and changes. Avoid becoming pedantic, don't attempt to store a lot of useless lumber, begin with everyday things. Try to avoid ruts. Be careful about your tenses. Have complete control over the concords. Above all keep an open mind ready to learn anything fresh.

Congo Mission News
(Published in the Belgian Congo, Africa.)

A Rural Community Beautifies Its School

"STILL sits the schoolhouse by the road, A ragged beggar sunning."

Yes, in spite of all our modern interest in education, in 1931 this Oakwood school still looked a veritable beggar. A good two-story brick building confronted the passerby. True there were white curtains at the windows, plants, too. But how many people ever went inside that door anyway? Only those who had to — and no wonder — a weedy rock-strewn yard; a decrepit old building, threatening safety, in the rear; and in the south front, because it was sightly lower than the road, a thriving community dumping ground. Did such a scene invite one to pause and consider favorably the benefits of education?

Cottonwood, Utah, is not a large community, but the people take a pride in their home surroundings. Why couldn't they carry this pride far enough to include their school grounds too?

A letter addressed to the head of each family asked the donation of two days' work whether or not they had children in school. Each person was given incentive to keep beautiful something that had been created by his own hard work.

Seven outstanding things in connection with the project might be mentioned:

1. A general statement in terms of money: Work donated by patrons and pupils, $2021.50; plants and other materials donated, $362; cash collected from various sources, $572.73; fertilizer donated, $60; materials and money furnished by the school board, $99; RFC and CWA labor contributions, $867.70.

2. Rocks, gravel and soil hauled on and off grounds: 956 tons.

3. Amount of planting done: 106 hardwood trees; 240 shrubs and roses; 75 evergreens; 23,760 square feet of lawn planted.

4. The manner in which landscape principles and practises have been used to solve a difficult problem.

5. The whole-hearted cooperation of the people.

6. The remarkable change in public attitude toward the school.

7. The orderly way in which the work has been organized and executed.

God made a garden because He saw
Life was good by a garden's law
Flowers for love, and fruitful trees
Soul and body may grow with these.
God made a garden because He knew
There must be work for His sons to do.

The Journal of the National Education Association

"Christ and the Centurion" by Veronese

Erasmus of Rotterdam

By Frederick Ward Kates

THE name of Erasmus of Rotterdam calls instantly to mind the figure of one of the foremost men in the history of human thought. "The name of Erasmus will never perish"—was the opinion of John Colet, fellow-scholar, close friend, and best known in history for his influence as dean of St. Paul's Cathedral, London, in the early 16th century and as one of the leaders in the revival of the study of the New Testament in Greek at Oxford. True, Erasmus' name is not on the lips of many today; but still we are strongly inclined to concur with Colet's opinion and to feel it is the truth, at least so long as men care about things of the mind and of the spirit and deem a life well-spent which is devoted entirely to the forwarding of a spiritual ideal.

Erasmus' position in the Europe of his day—he lived from 1467-1536—is almost beyond our comprehension today. His was a fame no man alive today enjoys. He was a citizen of all Europe. He was, of course, pre-eminently a man of letters and a scholar.

We are familiar with Erasmus as the leading factor in the emancipation of the mind of Europe from the bondage of ignorance and superstition. But are we so familiar with Erasmus as the first man in Europe to fight with his whole heart and soul for the cause of peace; as the staunch champion of the humanities; and, above all, as the heroic protagonist in a titanic struggle for a juster and a more harmonious shaping of our mental equipment for life?

Erasmus felt that the only hope for the restoration and reformation of religion rested in a fresh study of the New Testament, and that is why he issued in 1516 his Greek Testament, the first in Europe for ten centuries. He furnished "the key to the critical study of the Greek Testament," says Schaff, the great church historian, "the magna charta of Christianity."

We like especially his instructions addressed to the student of scripture as to the spirit in which he should work: "Let him approach the New Testament, not with an unholy curiosity, but with reverence; bearing in mind that his first and only aim and object should be that he may catch and be changed into the spirit of what he there learns. It is the food of the soul; and to be of use, must not rest only in the memory or lodge in the stomach, but must permeate the very depths of the heart and mind."

Erasmus of Rotterdam, the star over Europe in the early 16th century, 400th anniversary of whose death comes next year, is a man with a message for today.

The Churchman

Strachey Goes Free

EVELYN JOHN ST. LOE STRACHEY, young British author and lecturer, was freed last week from the deportation proceedings started against him in March by the United States Government. Mr. Strachey arrived in New York on Christmas Day for a quiet, unheralded lecture tour which took him to the west coast. Although not a member of the Communist party, Mr. Strachey is an open and brilliant advocate of reform and a firm believer in certain phases of communism. So, dear old Uncle Sam, prodded and misled by the Hearst newspapers, became alarmed, and on a most absurd kind of charge had the lecturer arrested by the immigration authorities. The result of the whole childish episode was to enhance the prestige of Mr. Strachey as an author-lecturer, to increase immensely the sale of his books, and to bring a good deal of ridicule upon the American immigration authorities. Before leaving New York, Mr. Strachey said: "Nothing has happened which qualifies the deep affection I feel for America." *The New Outlook*

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